

Christian



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CONDITIONS.

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RELIGIOUS INTELLIGENCE. DOMESTIC.

Origin and object of the New-York Bethel Union.

The intelligence of the increased exertions made in behalf of seamen on the other side of the Atlantic had reached the ears, and affected the hearts of Christians here.

Impressed with a solemn sense of our obligations to that valuable class of our fellow men, a number of merchants and other gentlemen, whose attention had been called up to the subject, met on the 4th of June last, and the New-York Bethel Union was established to co-operate with the Port of N. Y. Society.

Discarding all sectarian jealousies, and meeting on the broad basis of Christian philanthropy, Associate Reformed, Baptist, Dutch Reformed, Episcopalian, Methodist and Presbyterian brethren, who compose the Bethel Union, have combined their influence, and advanced with one heart and one hand to the work.

The object of the Society is to extend to seamen the instructions of the Gospel, to persuade them to become reconciled to God, and generally to promote their temporal and spiritual welfare.

Account of some of the meetings held on board of vessels in port.

On Friday, the 22d June, 1821, for the first time in America, the Bethel Flag (a present from the London Bethel Union to the Port of New-York society) was hoisted at the mast-head of the ship Cadmus, Capt. Whitlock, lying at the Pine-street wharf.

The Mariners' (107) Psalm was sung with great animation and feeling, and seamen were immediately seen pressing in from all quarters. After prayer by an aged sea captain, Dr. Spring addressed the seamen—other appropriate exercises followed. The vessel and wharf were crowded—order and solemnity prevailed throughout—every ear was open, every eye was fixed. Tracts were distributed among the seamen, who received them with gratitude. Every circumstance was calculated to inspire the Board with courage and confidence to go forward. These meetings have been held three and four of a week from ship to ship, whenever the weather permitted. In the mean time the committees have commenced holding meetings at *sailor boarding houses*. The committee who held a meeting on board the Haxall, Captain Holmes, state, that the number of hearers assembled on the deck of the vessel, and on the wharf, was probably 250,

among whom we were pleased to see a number of merchants, whose interest for the welfare of seamen will surely be excited and increased by witnessing these solemn, orderly, and interesting meetings. Capt. H. addressed his brother commanders, on the duty and importance of assembling their crews both morning and evening, reading to them a portion of the word of God, and engaging in prayer; or where this latter exercise was dispensed with from peculiar circumstances, the reading of the *Scriptures should never be omitted*.—We have since been informed of two captains, who had *never* attended to the duties so affectionately urged upon them by Capt. H. who assembled their crews *that very evening*, and for the *first* time, read to them a chapter in the Bible, and prayed with them. Two other captains, we have been told, have since followed this excellent example.

The committee present at a meeting on board the brig Hope, Capt. Porter, state that the meeting was well attended—deck covered, and a number on the wharf—people perfectly orderly, solemn and some much affected. Three prayers were offered, in which mariners generally, and particularly the masters, officers and seamen of the Hope, were affectionately commended to the providential care and forgiving mercy of the dear Redeemer. Three short addresses were delivered—one by a seaman.

Of another meeting on board the Haxall, the committee report, that it was attended by a large number of seamen and others. The whole, including those standing on the adjoining wharf, were supposed to be not less than two hundred.—The exercises were solemn and impressive; the audience silent and attentive. A number of tracts were distributed, and received with thankfulness by the seamen. One of the seamen exhorted the association to persevere in the good work, and pray with and for the seamen, for they did not know how much good they were doing. Two addresses were made by members of the Union, and two by seamen. One of the seamen, after reading the reply of our Saviour to Nicodemus, “marvel not,” &c. testified his hope that, by the grace of God since the commencement of this year, he had experienced the new birth; that he was formerly a Roman Catholic.—He exhorted his brother seamen to seek the Lord while he may be found, and call upon him while he is near.

Conclusion.

The Board cannot forbear to remark, that it is by no means an unimportant circumstance that the six great denominations of Christians in our city, have most harmoniously combined their influence in this glorious work, and delighted to gather round the mercy seat, and pour out their united supplications to our common Redeemer. In this the Board have begun to realize the hopes of Christians, who are looking forward with delighted anticipations to the period which they see rapidly advancing, when the Shibeoleths of party shall be merged in one common effort to send the Gospel through the world.

The day too will soon arrive, when the traveller, as he crosses the ocean, will find in every vessel a Bethel of prayer, an altar erected to our Lord and Redeemer; and as he takes his circuit over the globe, will hail the disciples of Jesus in every clime, inhabiting every city and village in his course: every where churches consecrated to the service of

the one living and true God, *Father, Son and Holy Spirit*, will meet his rejoicing eyes, and hymns of gratitude and praise will vibrate on his ear. Yes, and much is reserved for *Christian Seamen* in hastening on this happy jubilee.—*They will become the heralds of the cross, and carry the glad news of salvation to foreign lands and distant climes.* To thousands who are now living without God, to whom “Heaven presents no hopes and Hell no fears,” they will be the honoured instruments of repeating the anthem chanted from the skies to the shepherds of Bethlehem. “Unto you is born this day, in the city of David, a Saviour, who is Christ the Lord.” *Pious Seamen* are destined by the Providence of God to act a distinguished part in that moral revolution of the world, which is to give unto the Redeemer “the heathen for his inheritance, and the uttermost parts of the earth for his possession,” O, happy men! &c.

GREAT OSAGE MISSION.

Extract of a letter from Mr. Amasa Jones, to the Editor of the Woodstock Monitor, dated Harmony Station, Dec. 2, 1822.

After mentioning the prevalence of the ague and fever, and other sickness in the family, since their arrival, and that six have died within the same time, viz. Mrs. Montgomery, Mr. Seely, and four infants, and that the survivors are convalescent, he writes:

“We are pleasantly situated on the Maridisin river, about 4 miles above its confluence with the Osage. It is a pleasant stream, about twice as large as Queechee. On the north and east large prairies present themselves to view, how large we can hardly judge. Good timber is near, and a sufficient supply for us. We have now ten cabins up, and the most of them finished; the rest will be probably the next week. Their size is 16 feet square. A store house, 24 by 22, and the most of our goods packed in it. We are now about to build a kitchen, 28 by 24. The height is the same of the store house—2 stories. To-morrow I am expecting to take charge of the family school. At present we have no Indian children, but expect to make proclamation in a few weeks, that we are ready for their reception. The Osages have always seemed to manifest much pleasure in our designs, and will probably comply immediately with our invitation. It is exceedingly pleasant that we may confide in our heathen neighbours as being our faithful friends. The Great Osages never have, in one instance as I recollect, taken any thing without leave, that did not belong to them. They bring us from time to time little presents which they suppose will be useful to us. I cannot see why our prospect for doing good in this place is not equal to what they have had at any other station in America.”

CHOCTAW MISSION.

Extract of a letter to the Editor of the Religious Intelligencer, from Mr. Loring S. Williams, dated Newell, Choctaw Nation, Jan. 21, 1822.

Some few particulars relative to my present situation and prospects, I presume, will not be uninteresting.

I left Elliot with my family, Oct. 3d, and arrived at the French Camp on the 6th; commenced school in some old cabins Nov. 5th. On the 12th of the

THE CHRISTIAN SECRETARY.

same month several neighbors assembled according to previous appointment, at a place which I had previously selected in the woods, and commenced putting up buildings for the accommodation of my family and school. There were 15 persons besides myself who labored hard early and late, during four weeks, in which time they had raised and partly finished, a log house 38 feet by 86, in five apartments, with one large hall and a small one, and two piazzas: also a meat house 12 by 16. We took possession Dec. 8, and collected the school again on the 11th, after only one week's interruption. We have since added two other small buildings, and are now engaged in clearing land for cultivation. The place is entirely new, but I hope it is consecrated ground, and that those who pray for Brainerd, Elliot, Mayhew and Dwight, will remember Newell also. This school will be on a smaller scale than either of those establishments, though the plan is very similar. The children all eat and lodge with us as they do there, and labour out of school in the same way. They go home only on Saturday afternoons, and return again on Sabbath morning.

We have at present only 14 scholars: 12 of these are supported by their parents who make provision according to a certain rate for each scholar in such articles of diet as they use at home. They also clothe them and do their washing and the like, and have sent me a cook for the family. Two of the 14 are charity scholars; and I could take several more if provision as to funds could be made for them. Their improvement is generally good. But I would speak particularly of their industry. In this they excel. I have often known them to choose work rather than play in the time allotted for amusement. I lately marked off three acres for them to chop, and burn the brush; and it is very pleasing to see them before sun rise in the morning at work of their own accord; and every minute they can get, mornings and evenings, and often at noon they employ in this way. This is the more encouraging when we consider the indolent way in which they have been bred at home. 'Tis true they occasionally make the woods ring with their Indian whoop; but the sound of their axes and the crackling of their brush fires make amends in part for this habit. There is only one full blood Indian among them—the rest are part white. I have two Choctaw men and two white men employed, and labor hard myself, except when absent on business. Mrs. W. has the charge of the school as yet. I fondly hope we shall be joined by some brother and sister before very long, to take the charge of the farming business, so that I may devote my time to teaching.

I am, dear sir, with respect, your's in the Gospel.
LORING S. WILLIAMS.

From the American Missionary Register.

TUSCARORA MISSION.

Rev. Mr. Crane to the Domestic Secretary of the United Foreign Missionary Society.

Dear Sir,—It is with pleasure, and with gratitude to our Redeemer, that I again assure you that the Lord's goodness and grace are still manifested among the Indians of this tribe. Those who were seeking the salvation of their souls, at the time I last wrote, are still much engaged. The influence of their conduct is felt by many. Some of the most obstinately wicked are restrained, and appear ashamed to pursue their vicious practices in the face of such examples. I had just seated myself to write to you, when one of this description came in; and to my astonishment, appeared to be under much distress of mind. Before he said any thing, I made some observations about his state, and enquired what his reflections on this subject were at the present time, when he saw some of the young people turning from their sins. He replied—"For three days, my heart has been burning so that I have had no rest." He appears, for the present, to be deeply impressed. Mrs. Crane and sister Brown are talking with him, while I am now writing. Should this one become a follower of

the Lord Jesus, we shall have peculiar reasons for exclaiming—"Is not this a brand plucked from the fire?"

All of our meetings are still well attended, and the spirit manifested in them is very encouraging.

Since the winter has set in, our school has been increasing.

We expect the sacrament of the Lord's Supper will be administered soon after the new year. I will then write you again.

I am, sir, with respect and affection, yours, &c.

JAMES C. CRANE.

Mission among the Cherokees of the Arkansaw.

JOURNAL OF THE MISSION AT DWIGHT.

The mission family arrived at Dwight about the 10th of May last. The regular journals of that station have since been received, from which we make the following extracts.

Sabbath, May 13, 1821. Had public worship for the first time in the place where we hope to publish the glad tidings of the Gospel, to sinners enveloped in the thick mists of heathen darkness. Four or five Cherokees were present; but we could communicate nothing of the Gospel to them, as we have no interpreter. Blacks, and people from the white settlements south of the river, composed a congregation respectable for numbers. Brother Washburn preached.

Exemplary Devotion.

July 1. Meeting for business. Resolved; 1. That we hold ourselves consecrated to the work, on which we have entered for life.

2. That we neither expect nor receive any earthly emoluments whatever, for our service, except what is necessarily expended for our support while under the patronage of the Board.

3. That we consider all the property committed to our care as sacred to the Lord, and ourselves bound to use it as such.

4. That we will endeavour, at all times, to consider ourselves as brethren engaged in the same work, and to cultivate a spirit of union and peace, among ourselves; that we may not retard a growth of grace in our own hearts, nor the progress of the Gospel among those with whom we dwell.

Darkness of Paganism.

5. A half bred Cherokee, brother to Catharine and David Brown, called to make us a visit. He can spell English well; has had considerable acquaintance with the whites; and is a young man of some intelligence: but appeared, notwithstanding, deplorably ignorant on all spiritual subjects. He said he had never been told, and never knew but that men died like the beasts;—that man has a soul which exalts him above them, and would exist after death;—or that there was a beloved book which informed us of a future state. He said he rather thought in himself, that men did not die as beasts; but that they lived somewhere after death, but how or where, he knew not. Brother Washburn, who had considerable conversation with him, endeavoured to enlighten his mind on these subjects;—to show him the certainty of a future state, and that too of happiness or misery, as men are righteous or wicked in this world. While describing to him the two different places where the righteous and the wicked will forever dwell in a future world, he appeared very solemn; but when told the way by which the wicked might become righteous, escape from sin and misery, and finally go to the happy place, he appeared to be much interested and pleased; said he would come again, and hear more good talk.

It is to be hoped that this young man will come to the knowledge of that Gospel, whose beneficent influence has been experienced, in so signal a manner, by his father's family. How striking does the apostle's question seem, *How shall they hear without a preacher*; as exemplified in this young man and his brethren. He has been removed far into

the wilderness, and *never heard of a future state*; They remained in the place, to which missionaries were approaching, their ears heard the proclamation of mercy; their hearts were opened to receive it; and they now belong to a Christian church, and their conduct agrees with their profession. Why should not the Gospel be preached to all the families on our continent too? Means enough are in possession of the church, if they were only brought into operation.]

Gloomy forebodings of a Chief.

Sept. 17. Waterminnee a chief and famous warrior, called upon us. He said he was very glad we had got into so good a way, and were soon to have a school for the instruction of the children of his people; but added that he was going to war, and that it was not very likely that he should live to return, or ever be permitted to see any thing we should do for his nation. He has been noted for his courage and success in war; but in the present case appears much disheartened, acting with the impression that he shall die in the contest with the Osages.

[The foreboding of the unhappy Chief, whose case is mentioned above, are exactly of the same kind with those which often fill the heart of the duellist with anguish. Neither the duellist nor the Indian wishes to be killed. They are both led on by the great adversary of mankind, who was a murderer from the beginning.]

REVIVALS OF RELIGION.

Extract of a letter to the Publishers of the Columbian Star, dated Hillsborough N. C. Feb. 17, 1822.

GENTLEMEN,—Believing it to be my duty as a subscriber, to communicate to you the rise and progress of religion in the section of the country where I reside, (Orange county,) I send you the following statement.

It was some time in July last, as well as I can recollect, that a Methodist camp-meeting was held at Salem Meeting-house, under the superintendence of the Rev. William Compton, presiding elder. Here the Lord began a great work, and upwards of fifty made a profession of religion. Shortly afterwards a work began at the Cross roads' Meeting-house; but the subjects of it were at first ridiculed by some of the congregation, whom the Lord afterwards convinced of the error of their ways, and they finally became the warmest advocates. In the month of August, the work began in this town, which seven years ago hardly contained a praying person. But it has pleased the Lord to shower down his mercy on this once wicked place. The presbyterian church, established here about the year 1815, which could scarcely procure eight members, in order to obtain a pastor, now contains nearly a hundred members—twenty-three have lately been added. A Methodist society was established here in the latter part of the year 1821, which now contains upwards of twenty members. There are two churches now building here, one by the Methodists. The Baptists are not very numerous in this place, but it is thought they will increase. At Enoe Baptist Meeting-house, upwards of ninety persons have been baptised, besides twenty-five more, who have given in their experience, and will shortly be baptised. In short, the work of the Lord is rapidly progressing in this section of the country.

Extract of a letter dated Pittsborough, N. C. March 5.

The revival in my neighbourhood yet continues. Only 16, however, have been added to the church; but there are a goodly number, who, I hope, have found Jesus, and there are many who are seeking. The people attend my meeting in crowds.

At Enos church, 14 miles below Hillsborough, an unprecedented revival has taken place. Since the 1st of December last, 1821 have been added, and the prospect brightens. It seems as if a universal conquest was moving on. Let us pray, Thy kingdom come.

THE CHRISTIAN SECRETARY.

HARTFORD, MARCH 30, 1822.

UNION OF SAINTS.—Among the numerous objections against the pure religion of Jesus Christ, it is sometimes urged, that so long as christians are divided into so many different denominations, it is impossible for enquirers after the truth to know where to direct their attention, and that this division among christians is an argument against religion itself. It is to be deeply lamented that the human heart is so destitute of discernment, as to charge the religion of Christ with all the evils which flow from a want of that religion. Were it true that the differences among professors is as radical in their nature, and as pernicious in their effects as pretended, still it would not follow that the bible is divided. The law of GOD is still the same, and the obligation of man to obey, and his need of pardoning mercy is equally obvious, as though all were united in opinion respecting the divine will ; and furthermore, were the motives of objectors such as they should be, we should find them engaged in humble devotedness to GOD, even though from conscientious scruples they could not unite with any particular denomination of christians. The real enquirer after truth will first seek to know what he shall do to be saved, and when he has obtained an evidence of the pardon of his, sins he will then seek by the direction of the holy scriptures to obey the institutions of Christ as they were delivered to the saints. No sincere soul will withhold his affections from GOD because some professors thing wrong, or do wrong ; the objection therefore, were it founded upon fact, could not furnish a reasonable apology for delaying repentance.

But there is not so great a lack of brotherly love among the followers of Christ as is sometimes represented. In forming a correct idea of the differences between the various sects of christians, it is necessary to except the acrimony of those who under the name of christian denominations have opposed the genuine spirit of religion. Experimental religion is not accountable for the violence with which it is opposed.

It is necessary also to except the inordinate zeal of those who, though they adopt the christian creed, have never possessed its power. Christians are responsible for no imprudences but such as they manifest in their own deportment, or encourage in others. In searching for the full extent of Christian union, it is proper to consider it as it exists among those who rely upon Christ alone for salvation, and have been renewed by the power of his grace.

It cannot be denied that even among the children of GOD there is a diversity of opinion ; which has sometimes occasioned unpleasant, and unprofitable debates ; but still it must be maintained that christians are firmly united together. Only let it be asked why the unsanctified passions, excited by discordant opinions have not proved fatal to the christian church, and we shall perceive that something deeper rooted than mere matters of judgment has held those passions in restraint, and in due time, quieted their ardor. The kingdom of Christ is not divided, if it were, it could not stand.

Let it be observed also that notwithstanding the christian church is separated into different communities, yet all these denominations have one common object in view, to which the less fundamental principles are made to bow. The union of saints does not rest upon their mutual obligations, or covenant. It is founded in Christ, and in him their affections centre ; and whatever is calculated to promote the honour of Christ is considered by all as claiming the first attention. It is obvious also, that when the divinity of Christ, or his spiritual operations are opposed, all denominations of real christians feel alike interested, and alike grieved. Even where exertions have been sometimes made by one sect of christians to gain others to their peculiar views, it has not been with a design to divert from the general standard, but to promote a more general belief in what is thought by the respective denominations to be the institutions of the Church.

The greatest deficiency among christians, with regard to

union appears in the too severe spirit sometimes manifested by individuals, and in the improper means sometimes adopted to promote what is supposed to be truth. On these we shall have occasion to speak hereafter ; but even here we will say so much as this : The Christian is willing to receive, and to approbate any reproof on these subjects which may be offered in a christian spirit.

MARRIED—In this city, on Wednesday evening last, Mr. Russel Bunce, Merchant, to Mrs Hulda Knox. On the same evening Mr. Daniel W. Clark to Miss Mary Spencer.

DIED—In this city, Mrs. Mary Pratt, relict of Capt. James Pratt.

At Oxford, on the 24th, Hon. David Tomlinson, aged 61.

At Middletown, on the 19th, Mrs. Patience Hull, wife of Mr. Jesse C. Hull. On the 24th, Mrs. Maria Trowbridge, aged 34.

At Chatham, on the 11th inst. Mrs. Prudence Richmond, aged 50. The same day, Mr. Zephaniah Mitchel, aged 95.

At Washington, Mrs. Mason, wife of Rev. Benjamin Mason.

MISCELLANEOUS.

From the Lynchburgh Press.

THE BLACK PREACHER.

“Fleecy locks and black complexion
Cannot forfeit nature's claim ;
Skins may differ, but affection
Dwells in white and black the same.”

COWPER.

Messrs. Editors—On a Sabbath morning, as I was returning from a visit to a relation, accompanied by a young friend, our attention was suddenly arrested by the mingled sound of many voices near the highway, which, upon a nearer approach, we ascertained to be a gathering of coloured people, (slaves,) assembled in the worship of God.

Never having before witnessed such an assemblage, nor heard the doctrines asserted, or the morals proposed, that this benighted people acknowledge, (indeed, the truth is, I did not expect to hear any code of the one or the other,) curiosity prompted me to propose to my companion that we should become witnesses of the scene.

The spot chosen for the meeting was the shade afforded by an aged locust tree, that seemed but half to shelter the congregation from the rays of the sun. As we approached the crowd, every eye seemed fixed upon us with tremulous anxiety, & their expression told me that the company was agitated with the fear that we came to disturb them. Anxious to undeceive them, we seated ourselves on the green sward that grew beneath our feet, determined to give to the service the most respectful attention. The company standing, and we seated, prevented my yet seeing the oracle of the day, whilst I distinctly heard his annunciation of the unfinished psalm. It was delivered in a clear and impressive tone of voice, with proper cadence, and nearly with grammatical precision ; so much so, that I now felt exceedingly anxious to see the face of the preacher. But as the slightest movement by us might have been misconstrued, we retained our seats till the psalm was finished, when all was the most deathlike silence. Nothing now remained but to divert the company from my young friend and myself ; although humbly seated as we were in the midst of them, all seemed yet distrust, not unmixed with dismay, except with the preacher. He now arose, and with perfect equanimity, in a short but perspicuous exordium, claimed the attention of his congregation—reminding them that they had “assembled there to bury a fellow servant, that on an occasion like that, so awful, so solemn, every light and trifling thought should be chased from their minds ; and as this man had fallen, so should we all ; that if the minds of any were disposed to stray from the solemn scene, and the humble servant of the day, let them look around to the fresh grave near them—if that did not warn them of a coming day ; if that did not teach them humility and a reverence for holy things, he would leave them in the hands of his and their God.”

By this time you may well imagine that I was

half petrified with astonishment, and I involuntarily exclaimed to the slave nearest me, “Who is he, and to whom does he belong ?” believing, from his wan and haggard appearance, that labour under some task master, rather than voluntary service, had increased the marks of age. I had just time to learn, in reply, his name and master, when he read aloud his text ; which, in my admiration of the man, the precise verse and words have been forgotten. It was a passage from some one of the disciples of the Saviour, and the scene where a mixed multitude gathered around him, and he taught them the will of his father. He made many remarks elucidatory of the passage selected ; and spoke of the alluring promises of that gospel he had been labouring to teach them ; he described affectingly the sufferings of the Saviour, “pierced by the Roman sword,” and the goodness of the Father in giving up his only begotten Son to atone for the crimes of rebellious man. In short, his whole discourse was of that nervous and manly cast, that often made me forget that I was the listener to an untutored slave ; and whilst I admit that I have heard more learned sermons, I never yet have heard more purely christian doctrines advanced and pushed home to the minds of an audience, by more striking illustrations.

I was much struck with his delicate allusion to his sectarian creed. By it I learned that he belonged to that sect who hold with baptism by immersion. He said he had followed his Saviour through toil and trouble for twenty-three years, through good and through evil report, and that he had followed him even down into the water—and that by the help of his God he hoped to follow him to his grave. He dwelt with rapture on the joys of that Heaven in another, the sure reward of a pious life in this world, where he said there were “no distinctions, where old Jerry and his fellow servants may be as happy as they deserve.”

Extract from a sermon recently delivered at the Baptist Association, Charleston, S. C. by Dr. Palmer.

The other particular I have in view is, to increase your efforts, and employ, still more efficiently and extensively, your influence through the association, and through the state, to have the institutions of the gospel well supported. On this subject, the Charleston association has told its sentiments more than once in unequivocal language. Let that language be heard in the denomination, in every part of the state. Let that sentiment be pronounced with an emphasis, and spread with a diligence, becoming the magnitude of the subject. Where a church or congregation is poor, there let ministers inure themselves to self-denial in every way they can ; and imitate the apostle Paul, who was acquainted with the business of making sacrifices in such a case as this. But where a people are thriving in the world—feeding every thing else, but starving religion, at the very moment too when they are professing to love it—there let Paul's doctrine be preached, though the people should cry *hireling* : ‘The labourer is worthy of his hire.’ I should doubt the correctness of a minister's conduct, though he himself were as rich as Croesus, who should release his people from the obligation to support the Gospel, if they are really in circumstances to do so. If the gospel is not worth supporting, it is not worth having. He should rescue them from the spirit of covetousness, the most dangerous of all spirits, and the most contrary to the temper of the gospel ; and then not retain a cent, as under the circumstances supposed he would not need it, but appropriate it to the most judicious religious charities. It is the sin and the curse of the christian world, that they are doing so little in a pecuniary way to spread the progress, and multiply the trophies of the cross of Jesus ; though at the same time, they are almost doing miracles comparatively with what they ever did. But the spirit of missions must and will increase ; the talents, the wealth, the influence of christendom must be more ardently and exten-

sively embarked in this great cause. Urge it, my brethren, with all your might, on the denomination to which you belong, as well as on Christians generally. Thus will one evidence be afforded, and that not a trifling one, that the fasting this day has been a fasting to God.'

FROM THE NEW-YORK STATESMAN.

Prophecy and History.—The forty fourth and forty-fifth verses of the eleventh chapter of the book of Daniel, contain the following predictions :

44. But tidings out of the *East* and out of the *North* shall trouble him ; therefore he shall go forth with great fury to destroy, and utterly to take away many.

45. And he shall plant the tabernacles of his palaces between the seas, in the glorious holy mountain ; yet he shall come to his end, and none shall help him.

On this passage Mr. Scott, an eminent commentator, offers the following remarkable expositions.

" All the attempts of commentators to apply this to Antiochus have proved fruitless ; for though he went forth with great indignation to subdue some revolted provinces in the east and in the north, yet never returned into Judea, which land alone can be intended by " the glorious holy mountain." It is more probably concluded, that this part of the prophecy, relates to events yet future. *Q*—Some conjecture that the Persians who border on the Turkish dominions in the East, and the Russians who lie North of them, will unite against the Turks ; that in the land of Canaan the latter will fix their camp with great ostentation, as well as wage the war with great fury ; and that there they shall receive such a defeat, as shall end in the utter subversion of their monarchy." —*Q*—*Scott's Bible*, 4th American from the 2d London edition, Vol. 3.

The reader need not be told how exactly the above passage applies to the last news from Europe, of an expected alliance between the Russians and Persians against the Turks. If Mr. Scott had written his commentary after reading a modern newspaper, he could not have adapted it more exactly to the events of the day. The character of the warfare waged by the Turks is accurately described by the terms 'great ostentation,' and 'great fury.' We will now add, that should the whole prediction contained in the text be found to apply to these events, we shall hear of no alliance between the Turks and other nations ; for " he shall come to his end, and none shall help him." Such a coincidence is very remarkable, and we are surprised that it has not sooner been discovered.

Col. Star.

POETRY.

THE CONCERT OF PRAYER.

" Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant."

Say, what are those columns of smoke which arise,
From the wilderness upward they move,
Majestic and grand, how they darken the skies,
Which unfold to receive them above

These pillars of smoke, thus ascending above,
Shedding fragrant perfume through the air,
Are the offrings of Faith and the Incense of Love,
From the Church, at her Concert for Prayer.

From the four winds of heaven these odours ascend,
Though between them the wide waters roll—
In the vials of heaven, all happily blend,
And are answer'd with peace to the soul.

But numbers, alas! who profess to believe,
Refuse by their presence to share
In the blessings and comforts that Christians receive
At the grand monthly Concert for Prayer.

The above lines puts us in mind of an observation of a poor old Indian woman, who was long in the habit of going to a populous town to market, early in the morning. When she got to the top of the hill, in full view of the town, she said it always made her think of the prayers of Christians. I see one smoke come up out of this chimney, and another smoke out of that ; and when they get up a little ways, they all mix together, and make one great cloud.

FOREIGN ABSTRACTS.

MADRAS JEWS SOCIETY.

A corresponding committee, in connexion with the London Jews Society, has been formed at Madras, composed of gentlemen in whom entire confidence will be placed by all who are interested in behalf of the poor Jews in that quarter of India. They were organized Feb. 23, 1821, and are taking measures to secure funds for the prosecution of the great work in which they have engaged. About 500 dollars were immediately raised, in the committee chiefly, and an address printed and forwarded to all the chaplains in the presidency of Madras, with a letter requesting their co-operation ; the address was sent also to all the principal persons at the presidency and other stations.

This committee has requested that an English clergyman well versed in Hebrew, may be immediately sent to Cochin, and that a supply of Hebrew Bibles and Testaments, English and Hebrew Tracts, &c. may be forwarded.

Jewish Teachers baptized at Frankfort, last year.

Rev. Mr. Caul says, " there can be no doubt of their sincerity, as they have given up friends and family, and exchanged a comfortable and comparatively luxurious life for a state of starvation and beggary." They are young men of talents, much above the common standard, and speak two or three modern languages with fluency, besides understanding well the Hebrew.

Rev. Mr. Caul, who was sent out with Mr. Solomon, is now labouring at Warsaw. He is to be joined by Mr. Becker, a young man of Christian spirit, who has been some time resident at the Society's Seminary, and has approved himself worthy of confidence. The Jews in Warsaw eagerly receive books, and are willing to be instructed. Their numbers are great, and their condition forlorn. It is considered to be an eligible station for missionary operations among the Polish Jews.

Jews and Christians have united at Amsterdam for the purpose of educating the children of the poorer part of the Jewish population : the object is to give them general instruction, and teach them to read their own scriptures.

FROM THE BOSTON RECORDER.

Ireland.—The " Irish Evangelical Society" support a Theological Academy at Dublin, which has eight students on its lists. It has already furnished six faithful ministers, who with several others from other Academies are occupying large and promising districts of itinerant labour in that almost benighted land. The students also, preach regularly on the Lord's day at seven different places in the vicinity of Dublin, with much acceptance and encouragement.

The Governor General of Siberia, on a late journey into the most distant parts of Asiatic Russia, made it a prominent object to establish Bible Societies at the different places he visited in his progress. At Nertschinsk, near the frontier of China, he formed a Bible Association principally with a view to the benefit of the wretched criminals confined to the mines in that vicinity, and 2434 dollars were collected in three days. At Kiatcha, the frontier town between Russia and China, where the two nations meet for the purposes of trade, another Society was formed, and 5463 dollars subscribed in little more than one month. At Yakutsk, another auxiliary has been formed, and about 650 dollars at once collected. This town is on the river Lena, in 62 deg. N. lat. and the Society here established will extend its blessings to the most distant shores of the Arctic ocean. The Governor General seems determined that no inhabited part of his vast government shall long remain destitute of the words of Eternal Life.

SUMMARY.

We understand from the most respectable authority, that a Minister is coming to this country with the *Ultimatum* of the French government ; that M. de Neuville is about returning to France to take a seat in the cabinet ; & that the *Ultimatum* is of such a character that there is very little chance of its being accepted by the United States.—*Richmond Enquirer.*

Letters from Spain announcing the death of Riego, the champion of Spanish liberty, ascribes it to poison.

The trade of Dundee appears to be extremely brisk. All the weavers, and indeed all the labouring classes, were fully employed. The manufactures were bought up as soon as the webs were out of the looms.

The town of Dover, England, is in future to be lighted with gas.

A steam-boat has been built expressly for conveying the mails from Dover to Calais.

The Greek General Anastase Peronas, has addressed a report to the Chiefs of the Peloponnesus, dated Thermopylae, Sept. 9, 1821, giving the particulars of a victory obtained by the troops under his command, over the united forces of three Pachas " in the very passage where Leonidas sealed with his blood the liberties of his country." The Turks, determined on forcing the Greek position, fought with the greatest obstinacy ; but were finally repulsed, leaving the ground covered with their dead ; and 100 provision waggons, 7 pieces of cannon, 17 coulors, and a great many horses, fell into the hands of their enemies.

A species of Wild Sheep has been found near the sources of the Missouri and Columbia Rivers, whose wool is remarkably soft, fine and delicate, resembling the hair of the famous Cashmere goat.

Whalemen Arrived.

At New London Ship Com. Perry and Brig. Pi-zarro with full cargoes of Oil, between 3 and 4000 bbls. we understand these vessels are owned at New London. At Sag Harbor Ship Andes with 1670 bbls. Ship Hannibal 1850 bbls and 6000 weight whalebone spoke Ship Good Return of New Bedford with 1000 bbls Oil. Ship George and Mary of Newport with 550 bbls.

Contributions to the funds of the American Bible Society, in the months of January and February, 1822, \$ 4278 36. The issues from the Society for the same period were ; Bibles 2336 ; Testaments 2286.

ORDINATION.
Ordained at Hadley, Feb. 27th, as an Evangelist, Rev. Horace Smith. Sermon by Rev. Mr. Perkins of Amherst ; text, " Do the work of an Evangelist." 2 Tim. iv. 5. Mr. Smith is shortly to enter on a mission in the county of Trumbull, State of Ohio, in the service of the Hampshire Missionary Society. [Northampton Gaz.

STORE TO LET.
THE large convenient three story Store, formerly occupied by J. Savage & Co. Apply to BROWN & SAVAGE.

March 30.

9

THE AETNA INSURANCE COMPANY

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-house, State Street, Hartford, Connecticut.

Q—DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.

ISAAC PERKINS, Secretary.

Hartford, Feb. 16, 1822.

tf3